The Establishment of a Cosmopolitan Hostel.

Mr. A. Sankara Puduval.—Sir, I cannot find my way to accept the resolution either in its original or in its amended form. This matter came up before the Council, as a token motion, during the budget session. Pages 683 to 702 of Volume I, Number 9 of *the Legislative Council Proceedings*, contain a report of it. The Director of Public Instruction on behalf of Government then said as follows :—

"It is quite likely that we shall also be progressing as Madras has progressed. When separate hostels for the different communities were established in the Cochin State, Government acted in accordance with the prevailing public sentiment. Government cannot coerce social reform upon the public. Government should see how public sentiment is progressing in the matter. From the speeches made by the Hon. Members we can find how opinion is divided on this matter, and if the opinions expressed in this House represent the public opinion of the country, then Government can rightly say that public opinion is divided on this question. And, therefore, Government should watch how public opinion is progressing, and take definite action when they find that the public is behind them. I do not see why what is not possible to-day should not be possible ten years hence. With the progress of education our backward communities will improve in social habits and habits of cleanliness, and these anomalies will disappear. (*Hear, Hear*). I am not at all pessimistic. I am quite hopeful that what we are advocating to-day will become a matter of practical politics a few years hence. We shall watch the progress of events and adopt a policy in accordance with that."

I consider it unfortunate that the matter should have come up again for discussion, this session. The ten years foreshadowed by the Director of Public Instruction might probably effect radical changes.

President.—It is but a rough estimate.

Mr. A. Sankara Puduval.—It is a superfluous discussion that we are about to enter on. We have discussed the question fairly well.

President.—We never had a discussion of the resolution.

Mr. A. Sankara Puduval.—I agree, but the matter was considered by the House quite recently, and I do not think that any useful purpose would be served by deliberating on it now.

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President.—What was the conclusion arrived at then ?

Mr. A. Sankara Puduval.—Votes were not taken. No decision was come to.

President.—It cannot then be considered as a question which was settled.

Mr. A. Sankara Puduval.—I venture to point out that circumstances have not materially altered since then. Many of us spoke on the subject, and I haven't got much to add. Caste questions, so far as Hindus are concerned, are more or less religious questions. Social and religious reforms do hardly come within the province of the Council. Discussions of these topics might become perilously unpleasant and endanger the harmonious working of the Council. I would rather avoid them. A previous speaker remarked that students do not object to live in Cosmopolitan Hostels, and that objections really proceeded from their guardians. Is there anything strange in it? Boys of tender years ought not to be judges in matters of this kind. The discretion ought properly to be exercised by their guardians. Public sentiment is very much against the establishment of Cosmopolitan Hostels. If funds permit, Government might maintain both caste hostels and cosmopolitan hostels. I do not consider it right on the part of Government to compel a student of any class or creed to go to a mixed hostel. Those who have no objections may very well go to a Cosmopolitan Hostel ; but to compel a Hindu, a Christian, a Jew, and a Muslim, to live together, if he wants to avail himself of hostel life, is, from my point of view, quite erroneous. If there be no choice in the matter, I would urge that the State might save its entire expenditure on hostels by discontinuing them. I strongly oppose both the resolution and the amendment.

Mr. George Chakyamuri.—Sir, I rise to support the resolution as amended by the Hon'ble Member for Jenmies. It has been said here that it is quite possible to have separate caste hostels for separate communities. I want to point out that it is practically impossible to provide separate hostels. I was living near the Vala Hostel, when it was being run by the Government. There were about 7 or 8 students living in it, and the Government had to spend nearly 70 to 80 rupees per mensem for maintaining the hostel, and the students were paying about Rs. 7 per mensem. Practically no benefit accrued to the students by the maintenance of the hostel so much so that the Government had to abolish the hostel. A house rent of Rs. 35 was being spent, the Superintendent was being given an allowance of 10 or 15 rupees, the warden another allowance of another Rs. 10 and

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two or there cooks were also employed, and the amount spent by the Government alone thus came up to Rs. 70; each student had to pay Rs. 7 over and above this, and I know as a matter of fact that the students living there did not get anything much more than what they paid for; and in course of time it was found that it was absolutely useless. Imagine Rs. 70 being spent for seven students for every month. Practical difficulties might thus come up in the case, as I have illustrated, for maintaining separate institutions. Therefore I ask why not give them a place in the magnificient Hindu Hostel?

Mr. C. Achyuta Menon.—Why not in the Christian Hostels?

Mr. George Chakyamuri.—I suggest the Hindu Hostel, because I find that much more comfortable than the others.

Mr. V. K. Kochunni Menon.—The Hindu Hostel is quite full also.

Mr. George Chakyamuri.—I will be the first man to welcome them to the Christian Hostel, if the Hindus are not prepared to welcome them. Another point is that I quite fail to see how some of our caste-Hindu brethren could think that their caste sentiments will be wounded by taking these students into the hostels. That is, as long as the students sit in the same class and learn, I quite fail to see how their feelings will be wounded if they board in the same building as long as there are separate arrangements for mess, bath, and other things. That is the practice in British parts, in Madras, Bombay and other places, and I suppose there are caste-Hindus there also, and none of my brethren here object to such a course being adopted there, although some of our students are there also. Already we know that the Malabar people are notorious for their caste prejudices and caste sentiments which have almost attained to a very ridiculous extent.

President—Are not these things going down?

Mr. George Chakyamuri—They are gradually going down, and we ought to move in the direction till we reach a time when it has altogether been taken away from our society. When His Highness the late Maharaja of Travancore died, most of our friends must have read in some of the English papers appearing as head lines:—

> Maharaja of Travancore dead,
> A Raja whose son is not destined to succeed to him,
> A Raja with whose wife he does not eat,

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A Raja who thought himself polluted, if his people approached him.

They appeared as head lines in some of the London papers. I believe these papers must have had very good circulation, and the owners of those papers must have got a very good income by the sale of all those evening issues, because the average Englishman must have very much liked to hear about this curious person who was so destined by the rules of society as to be denied the primary right of talking to his subjects and eating with his wife. Such are the conditions that obtain in our unfortunate country, and I suppose it is time that we gradually move in a way by which these ridiculous things are removed from our society, and I suppose that it shall be only for the greater good of all the communities in Malabar that these restrictions are taken away. Under the circumstances, the resolution moved by the Hon'ble Member for the Ezhuva Constituency, if accepted, will work out in such a way as to gradually take away these disabilities that are obtaining in Malabar. With these few observations, I support the resolution in the amended form.

Mr. V. K. Kochunni Menon.—Sir, I oppose the resolution even as amended. The question before the House is not as to what is the policy that should be adopted in future when new hostels have to be opened, but whether the necessity for maintaining the present system of having separate hostels has ceased to exist, and whether it is inadvisable on that account to continue the present system. This question was mooted during the budget session, and the opinion was then found to be divided and the matter was allowed to be dropped. I then expressed my opinion that the time has not come for making the change, and I am still of that opinion. Apart from the sentimental objection based on caste rules, I do not think the caste-Hindus would resort to a Cosmopolitan Hostel as the one suggested except perhaps in case of sheer necessity. There is considerable difference between the various communities, with honourable exceptions, in their social habits and habits of cleanliness, and some of the backward classes at least are generally far behind in these respects. It would then certainly be inadvisable and even unjust to expect them all to live together in the same house. Even sentimental objections cannot be ignored in matters of social reform, and that especially in a Hindu State like Cochin containing a large caste-Hindu population. Unless such reforms are backed up by the people affected, the result may be more disastrous than the evils intended to be checked by it.

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After all, how are the non-caste people prejudicially affected by it? Hostels are mainly intended to help the students in the matter of lodging and boarding, and if this can be done without inconveniencing anyone, as is being done under the present arrangement, what is the necessity for disturbing it? It is said that, in the case of joint residence, there is greater room for association between the members of various communities, and this will tend to create social harmony between them and thereby lessen the communal difference in future. If the association of the members in the College, library, playground, etc., cannot contribute to this result, joint residence cannot help them better. I do not think this advantage outweighs the inconvenience that would be caused to the Caste-Hindus who are not willing to live together.

It is said that this system works well in Madras, and that the students themselves would welcome the change. The local conditions of Madras are far different from those of Malabar, and in matters of social reform it is far ahead of Cochin. What is unobjectionable in Madras would not be, therefore, unobjectionable in this State. With regard to the students, there may be some who may not have any objection to the change, but I do not think they as a whole would welcome the change. Even assuming that they have no objection, it is not they who have to decide whether they could live in a Cosmopolitan Hostel or not, and I do not think that the caste people would allow their children to do so, except perhaps in case of absolute necessity, in the present state of our society. Even in Madras, I am told that members of different communities rarely occupy the same room. Even in advanced Bombay, Mr. Salem was not allowed to live with us in a Hindu Hostel, even though we had no objection. It is deserving of notice that some of the Hon'ble Members who have always been urging thier rights on communal basis should now forget the existence of various communities in this one matter alone. On the whole, I do not think it desirable or proper at present to change the present system. I, therefore, oppose the resolution as amended.

Mr. Chakko Cheruvathur.—I would like to say a word or two on the subject. The members who spoke against the resolution, I think, have not seen the practical difficulties experienced by certain hostels; for instance, there is the Government Hostel or the High School Hostel at Kunnamkulam. That hostel is a building with 26 rooms giving accommodation for 3 students in each room. That is intended only for caste-Hindus. The strength of that hostel last year, I think, was 13 students, excluding teachers, of course. Teachers can be

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accommodated anywhere. They are paid. So that this magnificent building is being occupied by 13 students in one corner of it, and the remaining part of the building is lying vacant, and Christian students coming from different places have to drag themselves into the Y. M. C. A. building, and they remain there under the guardianship of the Y. M. C. A. Secretary or somebody else. Of course, the Hindus have got caste prejudices. There are different sections among the Christians also. Some sections of the Christians do not tolerate this Y. M. C. A. They have got their own prejudices, and some of them object to their children being sent to the Y. M. C. A. institution.

Mr. George Chakyamuri.—What is the section of the Christians that object to sending their children to these institutions?

Mr. Chakko Cheruvathur.—I mean, the Roman Catholics who do not like their children to be preached to by these Y. M. C. A. preachers.

Mr. George Chakyamuri—We have no objection. Many of my caste-Catholics live in the Y. M. C. A. in Madras. There is no objection.

Mr. M. Krishna Menon.—In Madras the case is different.

Mr. Chakko Cheruvathur.—We speak of Cochin. While I was reading in Trichy, Jesuit Fathers of the St. Joseph's College absolutely refused to send their children to a social gathering on the ground that one Y. M. C. A. Secretary was going to preach in that social gathering. The Government has no caste. Government hostels may be thrown open to all people, provided the Government sees to a certain extent to the maintenance of different kitchens and dining halls. The word "Cosmopolitan Hostel" seems to be rather hateful to the ears of some. I will call them rather High School or College Hostels. We do not call our schools and colleges Cosmopolitan Schools and Colleges, but simply Government Schools or Colleges. Similarly, Government hostels must include all castes and creeds without reference to the several sections.

Mr. S. S. Koder.—Sir, in this connection, what we find is that every one is willing to live together, but they object to sleeping together with the depressed classes. This is the objection that was raised by the caste-Hindus. Well, we know, we sit and we mix together with everybody on social gathering days. We eat together, we drink together, and then I say we sleep together also. Supposing that we are travelling in trians, rich people sleep in the first class. If a rich depressed class man comes in the first class compartment, he will sleep with the

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caste-Hindus in the first class compartment, and in the third class, as a rule, all classes go together, the depressed as well as the non-depressed sleep together. No objection is raised by their mothers or grandmothers or anybody. So I am not asking you, Sir, to build hostels with these principles. I simply suggest, Sir, if there is money, and if the Government thinks of building a hostel, we should build one with separate kitchens and dining rooms; and common rooms for study and sleeping, and see how it works, and then slowly make other buildings similarly. If the Government find it is a failure, drop this idea altogether. What I say is "Begin this matter gradually; let there not be a rush into it so that every one can understand how it is going to work". There must be different kitchens and dining halls but common rooms for everything else. I think all will agree with me. This is a good beginning. That is all what I have to say.

Mr. K. T. Mathew.—Will the Government try that, even if the resolution is not carried ?

President.—Let us just see how the resolution is going to be accepted by the House.

Mr. O. R. Chummar.—Sir, I rise to support the resolution as amended by the Hon'ble Member for the Jenmi Constituency. In connection with this resolution what we have to consider is what is most beneficial to the State taken as a whole. Government have no partiality, at least, should not have any partiality, for any particular community even though the Hon'ble Member for Ernakulam was bold enough to call this Cochin State a Hindu State. (*Hear, hear.*)

President.—In the sense in which he explained it.

Mr. O. R. Chummar.— But, Sir, I do not think that even in that sense this State can be called a Hindu State. His Highness is indeed a Hindu; but on that account, His Highness himself will not call this State a Hindu State. To His Highness religion is a personal matter, and as a Ruler His Highness does not allow the politics of the State to be coloured by His Highness' religion. There are different classes and creeds in this State, and His Highness views every one of His Highness' subjects with absolute impartiality, and as long as there are Christians and Muhammadans in this State, this State cannot be called a Hindu State on any ground. I, therefore, enter my emphatic protest against any community claiming any particular privilege on the supposition that this is a Hindu State.

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Mr. A. B. Salem.—A high-caste Hindu may become a Christian but still remain a Hindu in his views regarding caste.

President.—Why should we consider all these things ? (*Laughter.*)

Mr. O. R. Chummar.—So, on the supposition that this is a Hindu State, no particular community here can claim any particular privilege. Indeed, some of the caste-Hindus might object to the hostels being thrown open to all communities alike. But when the other communities claim equal treatment, and when there is a conflict of interest between the various communities, the Government should treat the various communities with absolute impartiality and aim at securing the maximum advantage to the State from the money spent. The question for consideration, therefore, is which is more economical, which is more beneficial to the State, which benefits a larger proportion of students, running the hostels on caste principles or on cosmopolitan lines. If the hostels are made cosmopolitan, some of the caste-Hindus might quit the hostels. Still, if the Government find that a larger number of students will be benefited on the whole by the change, the Government should have no hesitation to effect the change.

Mr. T. A. Ramachandra Ayyar.—I should say that it should be different in Cochin.

Mr. O. R. Chummar.—I have already stated that even in Cochin no community can claim any special privilege, and that the rule should always be to secure the maximum advantage from the money spent. We have only to see how the maximum advantage can be derived. At present some of the students are shut out even though there are vacant rooms in the hostels, whereas, if anybody quit the hostels because they are made cosmopolitan, they do so out of their free will, so that the fact that some students might leave the hostels is no argument against the resolution, provided that, by carrying out the resolution, a larger number of students will be benefited on the whole, and I can show by concrete examples that by the proposed change a larger number of students will be benefited.

In the Kunnamkulam Hindu Hostel, for example, according to the Hon'ble Member for Vadakkancheri, there is accommodation for 78 students, though, in answer to one of the questions the Director of Public Instruction has said there is accommodation in it only for 54 boarders. Whatever be the exact number of students that can be accommodated, there is no doubt that there is a good number of vacant rooms in that hostel, as there are only 13 students now residing in it. If the hostel is thrown

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ertainly the hostel will immediately be filled up, as the ajority of the students of that school belong to those nities which are at present shut out from the hostel. rowing open the above said hostel to all alike, even if caste-Hindus quit the hostel, a new set of 54 students e benefited, instead of the present set of 13 students.

Mg as that hostel is restricted to caste-Hindus alone, lution of public money is inevitable, as the caste-Hindus form mode small minority of the students of the school. We also the ctually vacant rooms every year. The same thing can be amend the Hindu Hostel and the Christian and the Muham- educa Hostels attached to the Maharaja's College. I believe kind rector of Public Instruction will not contradict me when conse hat there are vacant rooms in all these hostels. That is educa ble as long as these hostels are maintained like water- of Ma compartments. Much waste of public money can be the p d, if these hostels are thrown open to all communities caste I, therefore, support the resolution with the amendment Host sed by the Hon'ble Member for the Jenmi Constituency. Colle

Mr. C. Matthai.—There are no vacant rooms in the Hindu built l at Ernakulam. My information is that there may be work in one year or so. But in another year the case is The ent.

tries

Mr. T. A. Ramachandra Ayyar.—I suppose the motion from e put to vote.

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President.—Now, Mr. Kunju Muhammad may represent mmunity. ഹോസ്റ്റലിനെ സംബന്ധിച്ച് മിസ്റ്റർ കുഞ്ഞുമുഹമ്മദിന് പറയാനില്ലെ? പല ജാതികളേയും സംബന്ധിച്ച ഒരു പ്രമേയമാണ് ഇ പ്രസ്തുതകൊണ്ട് നിങ്ങളുടെ അഭിപ്രായംകൂടി കേട്ടാൽ കൊള്ളാം.

മിസ്റ്റർ കുഞ്ഞുമുഹമ്മദ്.—അദ്ധ്യക്ഷൻ അവർകൾക്കു വന്ദനം.

യ ഞാൻ ഈ പ്രമേയത്തെ കുഞ്ഞുണ്ണിരാജ അവർകളുടെ ഭേദഗതിയോടുകൂടി ത്തുണ്ണു. എന്നാലും ഈ പ്രമേയത്തിലെ ചില അനൌചിത്യത്തെപ്പറ്റി ദ്ധരുടെ പറയാതിരിക്കാൻ നിവൃത്തിയില്ല.

നെ കൊച്ചിരാജ്യത്തു ഈരാജ്യത്തു അവർണ്ണരെന്നും സവർണ്ണരെന്നും രണ്ടുവിധമായ ഹി ന്തുക്കളും മാപ്പിളമാരുംകൂടി ജനങ്ങളും പോലെ വസിക്കുന്നുണ്ട്. ആസ്ഥി തിക്ക് ഇപ്രകാരമുള്ള ഒരു നിയമം നടപ്പിൽ വരുത്തുന്നതായാൽ വളരെ ആ ലോചിക്കണം. ഓർ മറ്റൊരു വശത്തിൽക്കൂടി നോക്കുകയാണെങ്കിൽ ഇതിനു ഉണ്ണുന്നു് മതത്താൽതന്നെ നിഷ്കർഷമാണെന്നു വാദിക്കുന്നതിനു ഉള്ള ഒരു രാജ്യമാ ണ് ഇതു. ആ രാജ്യത്തുള്ളവർ എല്ലാം വളരെ പുരോഗമിച്ചു ഇ അനുഷ്ഠിച്ചുവ രുന്ന ഒരാചാരത്തെ ഉടൻതന്നെ ഈ കൌൺസിലൊ, അ ട്ടെയുള്ള മറ്റ തെങ്കിലും സ്ഥാപനങ്ങളൊ നിർബന്ധത്താൽ അടിച്ചുടച്ചുകളയാൻ മുതിരു

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ന്നത് സാഹസമാണ്. സാമുദായികപരിശ്രമങ്ങൾകൊണ്ട് ജനങ്ങളിൽ ശരിയായ ബോധം ഉണ്ടാക്കിതീർത്തതിനുമേലല്ലാതെ ഗവർമ്മെണ്ടു കായ്ങ്ങളിൽ ഏർപ്പെടുന്നത് പലവിധത്തിലും പല സമുദായവഴക്കു (*Hear. Hear.*) ഇടയായിത്തീരുമെന്നാണ് എന്റെ താഴ്മയായ യം. ഒരു അവർണ്ണ ഹിന്ദു എനിക്ക് സവർണ്ണ ഹിന്ദുവിന്റെ വീട്ടിൽ വന്നു ണം എന്നു നിർബന്ധം പറയുന്നതുപോലെയാണ് ഇപ്പോൾ ഉള്ള ഹോ ട്ടെല്ലാം കൂട്ടിക്കലർത്തി "കസ്മപോളിറാൻ" ഹോസ്റ്റൽ ആക്കണമെന്നു തിന്റെ അർത്ഥം എന്നാണ് ഞാൻ വിചാരിക്കുന്നത്. എനിക്ക് നിങ്ങളു ടിൽ ഉണ്ണണം എന്നു നിർബന്ധം പറഞ്ഞുവരുമ്പോൾ ചിലപ്പോൾ എന്നെ ടിക്കു പിടിച്ചു വെളിക്കു തള്ളിയെന്നും വന്നെയ്ക്കാം (*Laughter*) തു ആലോചനയാണെന്നാണ് എനിക്കു ഇപ്പോൾ പറയാനുള്ളതു. വാസ്തവ അങ്ങിനെ ഉണ്ണണമെന്നു ആഗ്രഹമുണ്ടെങ്കിൽ ആദ്യമെ സമ്മതം വാങ്ങുക ല്ലെങ്കിൽ അതു ആലോചനയായിത്തീരും.

മിസ്റ്റർ സി. എ. ഡേവിസ്.—എല്ലാം നമ്മൾതന്നെയല്ലെ?

മിസ്റ്റർ കുഞ്ഞുമുഹമ്മദ്.—ഒരു കൂട്ടർക്കു ഇങ്ങനെ യോജിപ്പു വേ ണ്ടു. മറുള്ളവർക്കു താല്പര്യമില്ലെന്നു വന്നേയ്ക്കും. ഒരാൾ നിർബന്ധമായി വന്നാൽ അതു നാം അനുവദിച്ചുകൊടുക്കേണ്ടതാണു. അങ്ങനെ ചെയ്താലെ വരുന്നവനല്ല അയോഗ്യനാകുന്നതു. വന്നാൽ അയാളെ സ്വീകരിച്ചേ ണ്ണാൻ അനുവദിക്കാത്തവനാണു മോശക്കാരനായിത്തീരുന്നതു. ഇതു കൊണ്ടാണു എനിക്കു പൂർണ്ണസമ്മതം ഇല്ലാത്തതാണെങ്കിലും ഈ റസല്യൂ ഞാൻ പിൻതാങ്ങുന്നതു. (*Hear, Hear.*) അങ്ങിനെയുള്ള ഒരു സ്ഥലത്തു റിച്ചെല്ലുക എന്നുള്ളതു എന്റെ അഭിപ്രായത്തിൽ വളരെ ആലോചനയായിട്ടു ണെന്നാണു, തീർച്ചയായിട്ടും നാം ചെയ്യേണ്ടതു പ്രമേയത്തിൽ പറ പോലെയുള്ള ഹോസ്റ്റലുകൾ ഉണ്ടാക്കി ഒരുപ്പോലെ ശുചിത്വവും അ ഉള്ളവരെ ആദ്യം മനസ്സിച്ചു താമസിപ്പിക്കണം. പിന്നീടു മറുള്ളവരു ടയിലും ഈ ശുചിത്വവും അന്തസ്സും പരത്തി അവർക്കും പ്രവേശനം കൊ ണം. നാം യോഗ്യന്മാരാണെന്നുകണ്ടാൽ മറുള്ളവരും നമ്മെ സ്വീകരി അതിനാൽ ആളുകളെ ആദ്യം ശുചിത്വവും അഭിമാനവും ഉള്ളവരാക്കു ക്കുക. തീർച്ചയായും നാം യോഗ്യന്മാരാണെന്നുകണ്ടാൽ മറുള്ള സമുദായ നമ്മെ സ്വീകരിക്കാതിരിക്കയില്ല. അതൊന്നും ഇല്ലാതെ എനിക്കും ടോ ട്ടുകൂടി ഉണ്ണണം എന്നു നിർബന്ധം പറഞ്ഞാൽ ഒരുത്തരും സമ്മ യില്ല. അവിടെ കടത്തുകകൂടിയില്ല. (*Laughter*) ഒരുപക്ഷെ അവിടെ വഴക്കുകളും ഉണ്ടായേക്കാം. യോഗ്യന്മാരെ യോഗ്യന്മാർ സ്വീകരിക്കുമെ തിനു നമ്മുടെ ഇവിടേയുള്ള സമിതിതന്നെ ഉദാഹരണമാണു. യഥാർ ദ്ധ്യാസവും അന്തസ്സും ഉള്ളവർ വിരോധം പറകുന്നില്ല. ഇവിടെ പല വിധവസ്തുത്തിൽപെട്ടവർ തന്നിച്ചു ഭക്ഷണംകഴിക്കുന്നില്ലെ. ഇപ്രകാരം വ ളരെ മുതൽക്കു ദുഷ്ടാന്തമെ എടുത്തുകാണിക്കുവാൻ സാധിക്കയുള്ളു. അതുകൊണ്ടു ആദ്യമായി നമുക്കു ഒരു ഹോം ഉണ്ടാക്കി അവർണ്ണഹിന്ദുക്കളെ അതിലേക്കു ആകർഷിക്കാൻ നോക്കുകയല്ലാതെ നിർബന്ധമായി കയറണമെന്നു പറയു ന്നതു ഇപ്പോഴത്തെ സാമുദായികാചാരത്തിനും നടപടിക്കും പക്ഷെ വിരുദ്ധ മായി വന്നേക്കുമെന്നുള്ളതുകൊണ്ടും മറും അവർണ്ണഹിന്ദുക്കളിൽ ശുചി ത്വവും അഭിമാനവും ഉണ്ടാക്കണം. അങ്ങിനെ ആകുമ്പോൾ സവർണ്ണരേതന്നെ ആ ഹോസ്റ്റലിൽ ആകർഷിക്കയും ചെയ്യാം. സാമുദായികമായി ജനങ്ങളു ടെ ഇടയിൽ പ്രതീക്ഷയോടെ പെരുമാറണമെന്നും നന്നായി എല്ലാവരും ചേർന്നു

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ഭക്ഷണം കഴിക്കണമെന്നും അതുകൊണ്ട് യാതൊരു അശുചിയും ഇല്ലെന്നും ജനങ്ങളിൽ ബോധംവരുത്തുകയാണ് ആദ്യമായി വേണ്ടതെന്നും ആണ് എന്റെ താഴ്മയായ അഭിപ്രായം.

ഇതും പ്രസ്താവിച്ചുകൊണ്ട് ഈ പ്രമേയത്തെ കുഞ്ഞുണ്ണിരാജാ അവർകൾ കൊണ്ടുവന്നിട്ടുള്ള ഭേദഗതിയോടുകൂടി ഞാൻ ബലമായി പിൻതാങ്ങുന്നു.

Mr. N. Padmanabha Menon.—Sir, I support the resolution and the amendment. It does not ask for much. It is a modest resolution. It does not cry for the moon. I know the conservative sentiment outside is opposed both to the amendment and the resolution. But let it not be said of the educated people of the State that they are impervious to every kind of liberalising influence. We are bound to respect the conservative sentiment, but I submit we should respect the educated sentiment more. Let the standing joke that the people of Malabar are a class of lunatics be removed for ever. Under the proposed system separate kitchens will be provided for all castes. The proposed arrangement works well in the Victoria Hostel, in the Christian College Hostel and in the Queen Mary's College Hostel. The Union College Hostel at Alwaye is being built on the same lines. I fail to see how an arrangement that works well in Madras and other places will not work here also. The resolution seeks to do away with an unpleasant system and tries to create a precedent that is bound to broaden down from precedent to precedent. On this ground I support the resolution in its amended form.

പ്രസിഡണ്ട്—മിസ്റ്റർ ശങ്കരൻ നമ്പൂതിരിക്ക് എന്തും പറയാനുണ്ടോ?

മിസ്റ്റർ കുഞ്ഞിങ്ങാട്ടു ശങ്കരൻ നമ്പൂതിരി.— ഈ വിഷയത്തെപ്പറ്റി ഒരു പ്രസംഗം ചെയ്യണമെന്നോ ചെയ്യേണ്ട എന്നോ ഞാൻ വിചാരിച്ചിരുന്നില്ല. എങ്കിലും പ്രസിഡണ്ട് അവർകൾ ആവശ്യപ്പെട്ടതുകൊണ്ട് എന്റെ അഭിപ്രായത്തെക്കുടി ഇവിടെ ഞാനുപറയാം.

പ്രസിഡണ്ട്.—ഇതു പല വഗ്ഗക്കാരേയും സംബന്ധിച്ചുള്ള കാര്യം ആണ്. അപ്പോൾ പലവഗ്ഗക്കാരുടേയും അഭിപ്രായം അറിയുന്നതു നന്നായിരിക്കും. അതുകൊണ്ടാണ് അഭിപ്രായം ചോദിച്ചതു്.

മിസ്റ്റർ കുഞ്ഞിങ്ങാട്ട് ശങ്കരൻ നമ്പൂതിരി—. ഇന്നിതെന്നർ കൊണ്ടുവന്ന ഭേദഗതിയോടുകൂടി ഈ പ്രമേയത്തെ ഞാൻ അനുകൂലിക്കുന്നു. ഈ ഭേദഗതികൂടി കൂട്ടിച്ചേർത്താൽ ഈ കൌൺസിൽ ഹാളിലുള്ള നമ്മൾ എല്ലാവരും പെരുമാറുന്നതുപോലെ പെരുമാറണമെന്നല്ലാതെ വേറൊരർത്ഥവും അതിനു വരികയില്ല. പഴയാചാരിയുള്ള ആചാരങ്ങൾ മുഴുവനും അടിച്ചുടച്ചുകളയണമെന്ന് ഈ പ്രമേയം പറയുന്നതായി വിചാരിക്കാൻ വഴികാണുന്നില്ല. ഇങ്ങനെയിരിക്കെ പെരുമാറാതെകൊണ്ടല്ലാതെ എല്ലാ സമുദായക്കാരും തമ്മിലുണ്ടായിരിക്കേണ്ടതായ സ്നേഹവും, വിശ്വാസവും വർദ്ധിച്ചുവരാൻ തരമില്ല. അതുകൊണ്ട് സമുദായ

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ൊഫ്രി)ക്കായും രാജദ്രോഹനിയമം ഇതു പ്രമേയത്തെ വാസ്തവിക്കണമെന്നു ഞാനും അഭിപ്രായപ്പെടുന്നു.

President.—Mr. Matthai, will you please explain the working of the Hostels here for a very long time, and what the Government view is about this resolution.

Mr. C. Matthai.—As regards the attitude of the Government on this question, I explained the position of the Government pretty clearly, when this subject came up at the last budget meeting, and the Member for Trichur has just now read out extracts from my speech, wherein I tried my best to make the position of the Government clear. From the trend of my speech you would have understood that the Government wanted to shape its policy in accordance with the prevailing public opinion of the country. The ultimate object of the Government in matters of administration is to see that the welfare of its subjects is promoted. By "welfare" I mean the peaceful and prosperous life of the people. The Government is guided in such matters by the opinion of the country which is represented by this House. The only thing that Government can do in such matters is to take the opinion of this House as the opinion of the accredited representatives of the people, to take that opinion as the reflection of the public opinion of the country. Well, the question was discussed at considerable length at the budget meeting, and then it was found that opinion was greatly divided; so that the Government did not make any effort in this direction, and did not make a pronouncement, as the Government thought it would not be justified in introducing an radical change.

Mr. A. B. Salem.—May I ask, Sir, whether the Government can take part in giving opinions.

Mr. C. Matthai.—Government should give facilities for forming enlightened opinions. If the Government wanted to perpetuate cleavages, it would not have encouraged education as it is doing. The most powerful force in civilised countries for the removal of all prejudices and to bring about harmonious relationship between different sections is education. And few Governments are affording such facilities and encouragement for giving education to their subjects as our State is doing. It is this enlightened public opinion which is a necessary preliminary to self-government, for the attainment of which Government is affording every possible means. When different sections of the community receive education in common institutions and come to understand one another, they get rid of all their pre-

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judices. It is in this way that enlightened public opinion is formed, which is reflected in the opinion of the country and of this House. When expression is given to such an opinion, our Government would be amply justified in saying that there was a clear course for the Government to take decided action. I have tried to point out and explain the progress we have made in the course of 50 or 60 years, during which period we have been pursuing our present policy in regard to Education. We find that vast changes have been introduced as the result of the progress of education. Therefore, if this House would give us a clear guidance as to what the action of the Government should be, the Government would be glad to be guided by that opinion. We do not want, as I said at the last budget meeting, to coerce social reform upon the public. I do not think that Government would be justified in adopting such a policy. If it is found that the time is ripe for a change in this direction, Government will not raise any obstacles. Government would try to adjust its policy in accordance with that expression of public opinion. Government wants to see, after all, a harmonious relationship brought about. As Mr. Kunju Muhammad pointed out in his witty speech, any precipitate effort in this direction may bring about disastrous consequences. We should try to shape our actions so as to do real good to the country. After all, when we introduce a change of this kind, we must see whether the result is going to be beneficial to the country as a whole.

As regards students' hostels, I was in Madras when this experiment was first made by Dr. Miller, which, as you know, was before the Victoria College Hostel was started by the Madras Government. I happened to be in Madras at the time when Dr. Miller was making this experiment, and I have vivid recollections of those days, how wise and cautious Dr. Miller was. He was a poineer of education, and he showed great wisdom in organising things. When I went there, there was already a hostel for Brahmin students. It was in my time that Dr. Miller opened a hostel for Christian students. The Christian students lived in the Christian Hostel and the Brahmins in the Brahmin Students' Home. We were on either side of the same road. It was only about dozen years after this that the Presidency College Hostels came into existence, as a result of the poineer work done by Dr. Miller. Reference was made here to the Victoria Hostel and Queen Mary's Hostel in defence of the Cosmopolitan Hostels proposed to be introduced in our State. In Madras the students live together in a common building, and for messing and cooking

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purposes there are separate places provided Recently, I heard about an incident which took place in the Brahmin Students' Home of the Christian College. It is said that there were unoccupied rooms in the Brahmin Students' Home, and the Brahmin students invited the Christian students to occupy those rooms. Of course, for messing, the Christian students went to their own messing rooms. I think this is the way in which mutual understanding between different sections should progress, instead of making oneself an unwelcome party by thrusting one's presence into another place where one is not wanted. Where there are spare rooms, invitations might be extended in this manner. I think this would be the proper way, and it might come to be adopted in hostels that are constituted for different sections.

Mr. A. B. Salem—Can the students be permitted to have their own way in these matters ?

Mr. C. Matthai.—Well, we have got to consult the opinion of their guardians, as young people are not left to themselves in the decision of these matters.

Mr. A. B. Salem.—For whom is the Ernakulam College Hostel intended ? Is it for the College students or for the High School students ?

Mr. C. Matthai.— There is no Sirkar hostel for the High School students here. But for the St. Albert's High School, Pre[illegible] a Boarding House of their own.

on the original resolution now to take the opinion of the C[illegible] solution as amended. The question before the House is whether the resolution as amended by Mr. C. A. Kurjunni Raja be accepted by the House.

The resolution was put to the vote of the House and was carried.

President.—The next resolution to be discussed here stands in the name of Mr. Kunju Muhammad.

Friday to be a Holiday for Muhammadans.

മിസ്റ്റർ. കുഞ്ഞുമുഹമ്മദ്.—"വെള്ളിയാഴ്ച ദിവസങ്ങളിൽ മുസ്ലീമുകളെ ഈ സംസ്ഥാനത്തെ യാതൊരു വ്യവഹാരകാര്യങ്ങളിലും ഹാജരാകുവാൻ നിർബ്ബന്ധിക്കരുതെന്നും അവർക്ക് ഒരു പ്രത്യേക ദിവസമായി അനുവദിക്കണമെന്നും ഈ കൌൺസിൽ അപേക്ഷിക്കുന്നു" ഇതാണ് എന്റെ പ്രമേയം.

വെള്ളിയാഴ്ച ദിവസം മുസ്ലീമുകൾക്ക് എന്തും പ്രധാനപ്പെട്ട ഒരു ദിവസമാണെന്നാണ് എനിക്ക് ഒന്നാമതായി പറയാനുള്ളത്. ഇസ്ലാം മതം 1,300 കൊല്ലമായി ഉത്ഭവിച്ച് ലോകത്തിന്റെ നാനാഭാഗങ്ങളിലും ഇന്നും

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